Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. October, 1912. *La religion comme type de conduite rationnelle* (pp. 321–337): LEUBA. – An extract from a French translation of Leuba's "Psychological Study of Religion." *L'oubli et la personalité* (pp. 338–358): DUGAS. – Memory expresses organization, forgetfulness disorganization of the ego. *Les tendances de la logique contemporaine* (pp. 359–378): DUFUMIER. *Revue générale. Le choix volontaire:* L. DAURIAC. *Analyses et comptes rendus.* J. Bourdeau, *La philosophie affective:* TH. RIBOT. Ossip-Lourié, *Le langage et la verbomanie:* TH. RIBOT. W. Stern, *Die differentielle Psychologie in ihren methodischen Grundlagen:* G.-L. DUPRAT. K. Krall, *Denkende Tiere:* H. PIÉRON. V. Josefovici, *Die psychische Vererbung:* G.-L. DUPRAT. J. Kollarits, *Character und Nervosität:* N. KOSTYLEFF. M. Maurice Vauthier, *Essais de philosophie sociale:* DR. S. JANKÉLÉVITCH. D. J. Hill, *L'état moderne et l'organisation internationale:* A. BAUER. M. Drouilly, *Les problèmes sociaux du temps présent:* E. D. Sp. C. Haret, *Mécanique sociale:* DR. S. JANKÉLÉVITCH. Dr. F. Muller-Lyer, *Die Familie:* DR. S. JANKÉLÉVITCH. Friedrich, *Die Bestrafung der Motive und die Motive der Bestrafung:* G. RICHARD. A. Namias, *La Pedagogia sociale de Paul Bergemann:* J. PÉRÈS. Ravá, *Il diritto come norma tecnica:* G. RICHARD. P. Teodoro Rodiguez, *Augustino, Estudios Sociales:* J. PÉRÈS. É. Teraillon, *L' Honneur:* A. JOUSSAIN. *Revue des périodiques étrangers.*

RIVISTA DI FILOSOFIA. July–October, 1912. *Henri Bergson e la cultura Contemporanea* (pp. 407–431): ALBERTO CALCAGNO. – Creative evolution is opposed both to the intellectualistic evolutionism of panlogistic hegelian dualism and to the modern scientific monism. *Il fatto educativo* (pp. 432–466): P. CARABELLESE. – The educational factor is not biological, physiological, or psychological, but teleological, *i. e.,* an artificial adaptation of one individual to others. *L'autonomia scientifica della Storia dell' Arte* (pp. 467–474): A. B. CALOSSO. – The history of art possesses a scientific criterion of its own, namely, taste, which distinguishes it from history proper, and from archæology. *La concezione del caso come ignoranza* (pp. 475–489): C. RANZOLI. – The conception of chance as ignorance is traced from Anaxagoras to Huxley; the author adopts Hume's view of chance as ignorance of causes. *La guerra di fronte alla ragione* (pp. 490–508). – Attacks the view of C. del Vecchio that war is materially destruction and slaughter, and morally deliberate violence on the part of one state to impose its will on that of another. *Note e Rassegne Recensioni e Cenni. Rivista delle Riviste. Varietà e notizie. Atti della Società Filosofia Italiana.*

Kiesow, Friedrich. Psychologie und Erziehung. Ansprachen an Lehrer von William James. Leipzig: Verlag von Wilhelm Engelmann. 1912. Pp. x + 134. M. 1.

Monzel, Alois. Die Lehre vom inneren Sinn bei Kant. Bonn: Carl Gerogi. 1913. Pp. vii + 332. M. 6.

Raab, Friedrich. Die Philosophie von Richard Avenarius. Leipzig: Verlag von Felix Meiner. 1912. Pp. 14 + 163. M. 5.

Renouvier, Ch. Traité de Psychologie Rationnelle d'après les Principes du Criticisme. 2 vols. Paris: Armand Colin. Pp. 398 and 386. 16 fr.

NOTES AND NEWS

On the occasion of conferring the degree of Doctor of Sciences on Professor Josiah Royce at Oxford University on February 25, the public orator, Mr. A. D. Godley, spoke as follows:

Credunt nonnulli populum cottidianis negotiis strenue occupatum non vacare philosophiæ; verum ita natura comparatum est, ut, quemadmodum hominibus, ita civitatibus adulescentia quaedam sit, et nova rerum experientia semper novos profectus faciat: nec mirum est si talis gens hominum, quam stirpe nostra oriundam jactamus, industria, inventione, vigore animi insignis, veritatis cognitionem acriter appetat. Porro, sicut prima gens mortalium ex Oriente lucem expectabat, nos eandem ex Occidente expectare didicimus; ut poetæ nostri Arthuri Clough versus pulcerrimos Latine reddam

"Sol licet in cælum tardo pede surgat Eoum,
Tractus Hesperios respice: lucet ager."

Hac gente ortus est philosophus ille, vir gravitate et facundia insignis, quem titulo honorifico ornare Academiæ nostræ placet. Non enim inter eos philosophos numerandus est qui umbratiles scholasticorum notiones secum decantant, sed potius is est qui rem in aciem deduci oportere censeat, ut homines summa voluntate, summo studio, summa relligione, contra malos mores in contentionem Virtutis, et, ut ita dicam, in militiam quandam tanquam sacramento adacti, omnes vires animi libere ac fideliter impendant.

Quippe jejunam et infructuosam eam ratus esse cognitionem quæ sit solivaga et humanitatis expers neque societatem generis humani et communitatem respiciat, tanquam e vivo fonte rivulos doctrinæ deducit. quibus aritudinem temporum reficiat, et semina virtutum bonarumque artium auctet atque elat. Hoc enim opus esse philosophiæ plurimis libris et prælectionibus confirmavit, ut desidia et veterno—pessimis illecebris—torpentes excitet, ut vinculis cottidianæ vitæ constrictos liberet, ut ægritudine sollicitos cohortetur.

Ferunt philosophum quemdam Americanum, cum consenesceret, juvenibus nonnulis de recto vitæ itinere consulentibus ita respondisse:

Astro subjungite plaustrum.

Qua sententia, Delphico oraculo digna, significere voluit, non oportere contemplatione et somniis pallescere, sed quomodo ille Hercules contra res adversas

Enisus arces attigit igneas,

totis viribus ad alta animo esse contendendum.